

# THE KOREAN REPOSITORY.

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## HISTORICAL NOTES ON THE REIGNING DYNASTY.

THE present dynasty of Korea ascended the Throne in A. D. 1392, and has therefore held sway for 504 years [1392-1896]. According to the oriental method of reckoning time, the present is the 505th year, both terminal years being counted. The royal line consists of thirty rulers, of whom two are not counted, having been dethroned. Four others, v. z. the 8th, 17th, 24th and 27th were raised to the throne posthumously. In counting the years of each reign the Koreans always give full years, each new reign not beginning until the following new year: e. g. the first Monarch retired from the throne in 1398 and his son immediately succeeded him. 1398 was reckoned entirely to the first King however and 1399 as the first year of the son's reign, and so with all the Monarchs. The dates given in these notes cover the period from the first year of the reign to the last year in accord with the Korean reckoning. During life each Monarch has no special title, but is known as "The King," or "His Majesty," or a corresponding generic title of which there are many. The title placed in the list is a posthumous one containing a number of laudatory designations the number of which is often increased by succeeding Kings. The dominating character is always *Cho* or *Chong*, one of which appears in each title. *Cho* means a founder or progenitor and is given to those Monarchs whose reigns have been marked by serious wars or disturbances, in tiding over which the Monarch may be regarded as having re-founded the dynasty. *Chong* has the sense of honorable and is given to those Kings whose reigns were peaceful and undisturbed. The *Cho* Kings are the 1st, 7th, 15th, 18th and 26th.

The notes given are based largely on a short summary of Korean history from earliest times in one volume of which the writer had the fortune to secure a copy. The period 1895 marks a new epoch in Korean history and is reserved for full treatment in another series of articles.

1=태조강헌대왕 Great King *Tai jo Kang lön* 1392-1398.

*Tai-jo Tai wang*, the "Great Founder" of the reigning dynasty was born 1335 in the *Heuk sök* canton of *Yöng Heung* a refecture of the Northeast province of *Ham-kyöng*. He was a prominent actor in the exciting times which marked the fall of the previous or *Ko-riö* dynasty, both he and his sons holding high rank under the last king. He ascended the Korean Throne in 1392 and his first endeavor was to secure the recognition and alliance of the great Ming dynasty which only twenty-four years previously had secured the Throne of China, and the first Emperor of which was still reigning. This was accomplished, *Tai-jo's* right to the Throne was recognised, and the dynastic title of *Chosön* conferred. The Ming Emperor also raised the Founder's ancestors for three generations to the rank of Kings. The journey to Nanking to secure this consumed three years and the successful return of the Ambassador was not without its influence on the strong opposition in Korea.

The chief feature of the first reign was building. In 1394 the capital was removed from *Songdo* to *Han Yang* fifty-three miles further south, its present site. The *Kyöng-bok* Palace,\* the present residence of royalty, was built and the Court installed there. The erection of the wall of *Söul* was begun in 1395 and 200,000 men were employed on the work. According to the Korean estimate the wall is 19,975 *po* in circumference; allowing four feet to the *po* this would make the wall fifteen miles around as originally built. In 1397 the *ho pu* (now called *pyön - pu*) was instituted. This is a military talisman, given to military officials; it was a slip of bamboo split in two, the left half being retained by the King; when the troops were to be called out the king sent his half and instructions, but in times of riot or sudden uprising a military official need not await the royal half of his talisman to call out his troops. The famous *Syöng-kyunkwan*, "Confucian College Hall" a Government Department, corresponding to a Board of Education was also established this year. This Department has always exerted a potential influence in national affairs. In

\* The King left this Palace February 11th to take refuge in the Russian Legation.



1398 the succession was settled on the Monarch's second son Prince *Yöng an* and the King retired from the Throne with the title of *Sang wang* or High King, the Crown Prince succeeding him. Relieved from the cares of State, the King went on a triumphal tour throughout the country visiting Songdo and his home in the far north, and not returning until 1405. Died 1409 aged seventy-four years and is buried in the *Kwön wön Neung* (Mausoleum) at Yang-ju twenty miles out from Söul. His portrait is enshrined at his birth place in Yöung Neung in the north, at Chöng-ju in the south, the scene of one of his greatest exploits, and at Söul in the *Yöng hui Työn* near the Japanese settlement.

*Tai-jo Tai wang* married twice. The family name of his first consort was Han and she bore the Monarch six sons and two daughters. Two of the sons succeeded to the Throne. Queen Han's posthumous title is *Sin emi Wang-hu* and she is entombed in the *Ché Neung* at P'ung-dök. The second consort, Queen Kang, bore the monarch two sons and one daughter. She is entombed in the *Chung Neung* at Yang-ju and her posthumous title is *Sin-dok Wang-hu*. The monarch had two daughters by concubines.

2= **대종공명대왕** Great King *Tyong jong Kong*  
*Tyong* 1399-1400.

*Tyong jong Tai wang*, the second son of the Founder, was born in 1358 at *Ham-heung* and under the old dynasty rose to the post of a Minister of State, actually succeeding to the throne in 1398. According to the oriental custom, his reign is reckoned from the following New Year. The two years he was on the throne were occupied in efforts to placate the partisans of the dethroned dynasty; the result is summarized in the story of *Kil-jé*, an old noble of the Koriö Kings who frankly told King *Tyong-jong* that a wife cannot have two husbands neither can a noble two kings, - therefore he would not serve him. In 1400 the king settled the succession on his younger brother and retired with the title of *Syang-wang*, his father (who was still living and had this title) taking the still higher title of *Tai Syang Wang* or grand High King. *Tyong-jong* died in 1411 aged sixty-three years and is buried in the *Hu Neung* at *P'ung-dök*. His consort, Queen Kim, was the daughter of a Prime Minister; she is buried in her husband's tomb and her posthumous title is *Tyong-an Wang-hu*. The king had twenty-three children, fifteen sons and eight daughters, all by royal concubines.

3= **태종공명대왕** Great King, *Tai-jong Kong*-  
*Tyong* 1401-1418.

Fifth son of the first King, born at *Ham-heung* in 1368. During the Koriö dynasty he held the office of a Great Censor. Continued the efforts of his brother to placate the old Koriö nobles, the lack of success being symbolized in the story of *Won Ty'on Syok*. This latter, a famous scholar, had been the Monarch's tutor in former times, and when he came to the throne, he called him to the Palace in order to honor him. The tutor ignored the call and the king went in person to his home at Song-do to see him, and waited but unavailingly and finally returned unsuccessful. We might add parenthetically that proud Song-do maintains to this day an attitude of studied reserve to the reigning dynasty. King *Tai-jong* introduced the *Sin Mun Ko* or "Drum Appeal" one of the most famous institutions of Korea. A great drum is supposed to be hung in the vicinity of the Palace and when any Korean fails to obtain justice at official hands he may beat the drum to call attention to himself and appeal directly to the king. The same custom has been introduced into the provinces and the drums may be often seen in gates to the offices. In 1410 the king abolished the heavy *Hobo* of Koriö, the special house tax used to extort money from the people. In 1411 edicts were issued to abolish the popular customs under the old dynasty, known as the *San-je*, *Ti-je* and *Eum-sa*. The first of these were sacrificial rites offered to mountains; the second the same in connection with the earth; the third was probably a relic of an ancient form of phallicism. These customs still survive, I am told. 1412. In this year seventy-two nobles of the old dynasty publicly abandoned the reigning family and went into retirement. 1415. The law excluding the natural offspring of nobles from the higher posts was enacted and has been in operation until 1894,—a period of 330 years. 1417 was famous for a wave of strong-feeling against magic, and great quantities of books, ancient and modern on *Yo-sul*, "the Black Art," were destroyed. In 1418 it was found that the Crown Prince was insane, and another nominee must be selected. The second son of His Majesty was a wild debauché and thus ineligible, so the choice fell on the third son.

*Tai-jong* ascended the Throne when he was thirty-three years of age, reigned eighteen years and died at the age of fifty-one years. His tomb is the *Hon Neung* at Kwang-ju, seventeen miles south of Seoul. His consort, Queen Min, was a daughter of a Junior Minister of State. She was two years older than the king and bore four sons and four daughters, her third son succeeding to the throne. Her posthumous title is *Won-kyong Wang-hu*, and she lies in her husband's tomb. The king had in all twenty-seven children,—twelve sons and fifteen daughters.



4=세종장헌대왕 Great King *Se-jong Chang-hon*, 1419—1450.

Third son of King *Tai jong*, born at *Ham-heung* 1393, ascended the Throne at the age of twenty-one years and reigned most illustriously thirty-two years. Entering fully into the places of his predecessors he found able assistance in one of the most famous groups of statesmen which the country has known,—the men who gathered around *Sin Suk-ju* and *Syong Sam-mun*. *Se-jong* paid especial honor to learning and it is this that adds lustre to his fame. He established the *Kyong Yong T'jong* "Hall of Royal Tutors," which from its earliest days has been probably the most potent of all the Palace Boards. In the first year of his reign he caused tablets to be erected at *Pyeng Yang* to *Ki-ja*. The following year he called the two above named famous literati to posts in the government. In 1421 he ordained that eight years should be the age at which boys should begin study and the Crown Prince being that age the king set the example by sending him to the *Syong Kyun Kwon* "Confucian Temple College," where the young prince might be seen any day in the costume of a *syon-bi* (student) studying his books. 1426; the custom of having great audiences of officials in the Palace was introduced. 1428; agriculture was encouraged by granting minor rank to aged farmers,—a custom followed by the king's successors. In the same year he established a special school for the instruction of the children of the Royal Clan. 1430; abolished the exceedingly cruel custom of beating the backbone of criminals, "because the vitals being fastened to the backbone, it is dangerous." He also gave command that the three Great Ministers of State should examine into the "Laws of the Ming Dynasty" and report on same. 1431; the king gave command that loyalty, filial piety and womanly faithfulness (to first husband) should be regarded as the three great orders of merit. 1437 erected in the provinces, *Yuk-jin* or six great fortifications. To adjust taxation, rice lands were divided into six classes and field lands into nine classes; also manufactured and placed in the palace the famous *nu-su* or water clock. In 1445 made arrangements for the compiling of the annals of the Royal Family, and decreed the Spring and Autumn Sacrifices in the provincial offices. 1446 instituted measures to reduce to uniformity the pronunciation of the Chinese ideographs, thus laying the foundation of lexicography in Korea.

*Se-jong's* Consort was a daughter of the Prime Minister *Sim*; she was born in 1395, bore the king eight sons and two

daughters, and her death in 1446 preceded that of the king by four years. Two of her sons became respectively the fifth and seventh Monarchs of the line. Her posthumous title is *So-Hon Wang-hu*. The royal pair lie in the *Yong Neung* at Yo-ju. The king had twenty-two children, eighteen sons and four daughters.

5=문종공순대왕 Great King *Mun-jong Kong-syun* 1451—1453.

*Mun-jong Tai-wang* was the eldest son of the previous Monarch. He was born in the Autumn of 1415 and ascended the Throne at the age of thirty-six, having been Crown Prince five years. His consort was a daughter of the Prime Minister Kwou, and was born 1419 and died 1442 aged twenty-three years. She bore the king a son and a daughter; there was also a daughter by a concubine. The King died in 1453 aged thirty-nine years, and with his Queen is entombed in the *Hyon Neung* at Yang-ju. Her posthumous title is *Hyön-dök Wang-hu*.

6=단종공의대왕 Great King *Tan-jong Kong-wi*, 1453—1455.

*Tan-jong Tai-wang* was the only son of the fifth Monarch; born 1442, made Crown Prince 1449 and ascended the Throne 1453 on the death of his father. Made king at the early age of eleven years, his short reign of three years was a merely nominal one. He was brushed off the throne by his uncle Great Prince *Syu yang* in 1456 and given the empty title of *Tai-sang Wang* or Grand High King. His infertile age made him an easy victim to his designing uncle, who first centered the offices of Prime Minister of State and Generalissimo of the entire military forces of the realm in himself. Thus in effect king, the next step of inducing the royal lad to abdicate was an easy one, the uncle ascending the Throne as king and is known as Sé-jo. Secure in his position the latter then deprived his nephew of his exalted title. This was probably taken as a precautionary measure, for when the youth came to years he could legally dethrone the uncle, being his superior. The youthful "Grand High King" was commanded to assume the debased title of *No San Kun* "Prince of Mt. No." He was next banished to the Prefecture of Yōng wul in the province of Kang-wŏn where he committed suicide by strangulation (1458) to escape death as a felon at the hands of executioners who were coming with a dose of poison, he was sentenced to take. He was buried in an ignoble and disgraceful fashion and his mother's tomb desecrated. His sad fate has given birth to wierd legends some of which are



still household tales. Restitution was made to him in 1697 during the reign of *Syuk jong Tai wang* and his name restored to the list of Monarchs.

Queen Song, *Tan jong's* Consort, was born in 1440 and lived to the advanced age of eighty-two years. Her posthumous title is *Tyong syun Whang-hu* and she is entombed in the *Sa Neung* at *Tang ju*. The young King's mausoleum is at the scene of his untimely death and is known as the *Chang Neung*. He left no descendants.

7=세조혜장대왕 Great King *Se jo Hye chang*, 1466—1468.

Second son of the 4th Monarch. Nominated and raised, as far as form goes, to the throne by his nephew. The first years of his reign were marked by the internecine strife which grew out of his usurpation. This was so severe it gained for him the title of a *Cho* king. (see above.) The exemption of six great nobles who espoused the cause of the wronged youth and the death of the young king finally crushed all opposition. But a curse seemed to rest on his posterity. His two sons were carried off in their youth,—the first at the age of twenty, when Crown Prince, and second who succeeded his father, died at the age of sixteen, without issue.

*Se-jo* managed to secure the allegiance of the great literary noble *Sin Syuk ju* who in 1458 began the compilation of the famous historical work *Kuk jo Po gam*. 1459 the king received the great Buddhist writing *P'al man Tai jang Kyong*, an endless work of 390,000 chapters,—so reported.

The King married the daughter of a Prime Minister Yun. She was born in 1418, married in 1428 and died in 1484 aged sixty-six years. She thus outlived the king sixteen years, he having died in 1468 aged fifty-two years. She bore two sons, both of whom appear in the line, and one daughter. There were also two other sons by a concubine. The Queen's posthumous title is *Chong heui Wang hu*. The royal pair are entombed in the *Kwang Neung* at *Yang ju*.

GEO. HEBER JONES.

## SHOULD POLYGAMISTS BE ADMITTED TO THE CHRISTIAN CHURCH?

### III.

#### WHAT SAYS KOREAN CUSTOM?

EVERY country has its peculiar customs which should be followed when not contrary to the word of God. In savage countries where wives are simply bought and sold, or exchanged, some arbitrary rules might be made, but in countries like Korea, with an ancient civilization, he would be a rash man who would run counter to all the best customs of the land. I say the *best customs* of the land, for a close study of Korean social conditions will show that there are many customs which are not good customs. To a superficial observer some of these bad customs may, from their frequency, seem almost to have become the law, just as in some states elopement or divorce might appear to a stranger to be the rule rather than the violation of the best American customs. Korean law on the subject of marriage must be learned, not from statute books, but from what the best people among them regard as the best canons of social propriety. Marriage is largely a social affair regulated but slightly by the state. Marriage law is moral and social rather than legal and punitive. The violator, with his descendents, suffers the consequences in various ways; i. e. he loses the respect of the best of his neighbors; his children lose social standing, &c. It must be remembered that there are in the east three repositories of power, the nation, the community, and the family, each supplementing the other in enforcing social and legal obligations, and such unwritten canons, tho harder to find and tabulate, are often just as effective as those found on the statute books.

The question of concubinage is not so complicated in Korea as in India and many other countries. There real polygamy exists and is regarded as right. Not so in Korea. Tho freely tolerated, the lightest standards of morals denounce both polygamy and concubinage as wrong. In this discussion there has been much vague and misty talk and much confusion of terms. All women holding relations with a man and supported by him have been call-



ed his wives. The advocates of admitting polygamists into the Church take a step further in Korea than in most countries. They would not only admit polygamists but also those who live in sinful relations with concubines. Even the best Korean customs would condemn such a thing. Some study of the relations between the sexes in Korea leads to the following classifications.

1. *The Real wife.* She is married to her husband with elaborate ceremonies, first the engagement (영혼), by the engagement paper (례장지), pledging troth; presents are sent, the wedding day is appointed and finally the marriage is consummated. After marriage, too, she is guarded from over-familiarity and coarseness by certain rules. No thought is entertained but that the marriage is made for life. The social standing of her family is the same as that of her husband and her children marry into families of equal social standing. She is the mistress of the household. Other women yield her this position, and the children of other women call her mother. She cannot be divorced, and even if deserted by her husband she is expected to remain true to him. After her husband's death, even the young, she is expected not to marry again. When led by poverty or otherwise to seek a second partner, the act puts a blot upon the family escutcheon, and her first husband's children are thereby hindered from making as advantageous marriages as they otherwise could have done. The fact that a mother, grandmother, or greatgrandmother has thus disgraced herself makes a young Korean's chances of a good marriage more doubtful. If the young she remains faithful to her husband she is called 영절 and at her death a memorial tablet (열녀) will be erected. Marriage to this first wife is the great event in a young man's life, and after marriage she is registered with her husband in the national registration (호적).

No Korean ever doubts that this first wife is rightfully the real wife, or would admit that her legal place belonged to any other.

2. *A second wife.* If the first wife has no children, a second wife may be taken with some of the ceremonies of real marriage. She is usually of lower social standing than her husband. Her children call the first wife mother. They do not usually marry into as good families as if they had been children of the first wife. This marriage (랑첩) is more easily dissolved than the first, and after the man's death she is more apt to seek another partner than the first wife. Most so-called second wives are simply concubines (See 4) who are living with men without any sanction. The real second wife is very rare. Dr. Nevius, in *China and the Chinese*,

says, "Polygamy is not common, and is only considered allowable, or rather respectable, under certain circumstances. The saying occurs in the writings of the philosopher Mencius. 'There are three kinds of filial impiety, the greatest of which is to be without male descendents' \*\*\* Hence if a person has no children at the age of forty it is expected that he will take another wife. The first wife retains her original position in the family." In speaking of the majority of so-called second wives, Rev. J. C. Gibson says, "I am quite aware that by Chinese law and custom there is only one wife, and that the others have no legal standing,—no right in law even to the possession of their own children, &c." In the *Records of the Missionary Conference, Shanghai 1890*, page 614, Rev. H. V. Noyes, in treating of dual marriage, &c., says under, "Polygamy,"—"Concubinage is a more correct term to designate the custom among the Chinese, often referred to as polygamy; for: 1. In taking a second partner, the prescribed formalities are not necessary; nothing is needed but a contract with her parents. 2. The act is deemed discreditable, except in the case of the wife bearing no sons. 3. The sons which the second woman bears are not legally her own, but belong to the wife. 4. The degradation of the wife to the second place, or the elevation of the second woman to the first place, are alike illegal and void." Since exactly the same conditions exist in Korea the indiscriminate practice of calling every concubine a wife should be avoided. In a community where polygamy is so rare it is evident that the case of a real polygamist's admission to the Church would be very rare indeed—the "millionth heathen" in fact.

3. *Housekeepers.* Widowers who do not care to marry again usually take housekeepers very soon after the death of the wife. Poor boys of the lower classes, who cannot afford the expensive ceremony of a Korean marriage, "Keep house" with some woman without marriage. These women are usually young widows, who were not allowed by former Korean laws to marry again. Poverty &c., induces them to take the place of housekeeper in the house of unmarried men. As a rule they are not protected by any binding promise, form or ceremony. The union depending on the will of the parties, or rather of the man, may be of only short duration, or may last for life. Housekeepers are, as a rule, from a more respectable class than concubines, and Koreans accord them a more honorable position. Their misfortune is that Korean law did not formerly allow them to marry a second time; else the most of them would have sought legal unions. Tho sometimes inaccurately spoken of as wives, their real name is housekeeper (가직이). When a man is thus living with one woman, who is practically



his wife, there is no reason either in Christianity or in revised Korean laws why they should not be legally married, and, if believers, why they should not be baptized. Certainly some arrangement should be made to render legal and binding on Christians so loose a compact, tolerate to heathen society, but repugnant to the genius of Christianity.

4. *Concubines.* The great majority of so-called second wives are really concubines. There is every grade of immorality here. Some are the rude and brazen courtezans of the street. Some are attached more or less loosely to one or more men for longer or shorter periods. Some have retired temporarily from a promiscuous immorality and are living, during mutual consent, as the mistress of some one man, while with some the relation is continued for years or during life. Children are sometimes the object of such unions, but more often a wanton fancy, or convenience during a temporary absence from home. But while making all due allowances for the various degrees of heinousness of this sinful union, yet we must not forget that it is a relation which is obnoxious to all law, human or divine, Christian or heathen. Respectable people do not doom their daughters to such a relation, and respectable women do not seek it for themselves. Poverty may drive such persons to it in rare cases, but concubines, as a class, are low both in origin and habits. They are usually harlots or the children of harlots. They are never married. Their children can only marry with the children of concubines or with inferior persons. She can be sent away at the will of her paramour, and on being sent away, as also in the event of his death, she will seek another illicit connection, which will be morally neither better nor worse than the first. Her moral and legal status is absolutely *nil* in Korea. Tho she may have been a man's mistress for years and the mother of children, custom gives her partner the right to send her away at his option. Of course if she has children, and especially if she be a person of strong will and character, she may be able to place various obstacles in the way of being sent away; but neither legally has she any more right to live with the man than she would in America. If the fact that there are children by such illicit connections should license the admission of persons so situated into the Church in Korea then the equal fact that dissolute people in other countries have illegitimate children should be a plea not only for allowing them to continue their dissolute habits, but for giving the sanction of religion to those habits in every country. The fact that there are children does complicate the case, but no more than the children of immoral unions in other lands. The children undoubtedly have a right to their

father's care, and the woman may have claims on his support, but that is no reason why he should continue to live in sinful relations with her. Even the heathen conscience pronounces these unions disgraceful. Can Christian requirements be lowered below heathen standards?

There is in Korea a large submerged class who know the standards set by Korean ethics, but make no attempt to follow them. They form promiscuous partnerships in every town, and sooner or later probably form one which lasts throughout life. Such relationships are formed without ceremony and are terminated in the same way.

From the above review it is evident that the first wife has an honorable position which cannot rightly be taken away from her and cannot be shared with another. She, too, recognizes a responsibility to be true to that position, and even tho deserted by her husband she will often suffer much and long rather than be untrue to him. *Korean custom honors monogamy* It tolerates concubinage, and polygamy also in the rare cases in which it occurs. So far as it goes it coincides with the voice of Scripture and of Church authority in forbidding the baptism of polygamists or of those living in concubinage. The voice of God speaking in their consciences is weak, but it says in a whisper what God's Word and the church authority says clearly, viz., "He made them male and female" and still more clearly, "He shall cleave unto *his wife*."

Since writing the above, the KOREAN REPOSITORY for June, 1896, brings an excellent article by a careful observer, Rev. Geo. H. Jones. Conclusions, reached by independent observation and expressed in treating another subject, are valuable and timely corroboration of the views expressed above. "Ordinarily a second marriage was simply mutual agreement to live together, unmarked by any ceremony, tho sometimes bowing to each other was privately observed. *The first was the only legal wife* and in this *the Koreans are strict monogamists*. (italics mine) The first off spring may not be supplanted, and all others by future wives or additional marital relations stand aside from the pure line of descent, bearing a slight taint in Korean estimation."

"Concubinage is tolerated as an institution but no concubine is regarded in the light of a wife. As an institution, concubinage enjoys an evil odor in Korea. The women who enter upon this relation come from the lower or disreputable walks of life, and are regarded as dishonored by it. The off-spring have imposed upon them certain disabilities, such as exclusion from desirable official posts, and bear wherever they go a serious social stain." See page 228.



## IV. DIFFICULTIES AND SUGGESTIONS.

The voice of Scripture and of Church authority agree, and good Korean custom says very much the same thing. Nevertheless all kinds of immoral connections are found to exist in Korea. Separation would often cause hardship to all concerned. What is the church going to do about it? We have no option. We must first obey the Master as His will is expressed in His revealed Word, and second, we must be faithful to the traditions and standards of the Church which sent us out. We make no war with customs outside of the church, tho a firm stand for the right at first will ultimately reach far beyond the Church membership. But in propagating the Church we are enunciators of its law and its polity. We are not clothed with authority to make changes on our own responsibility in order to meet the demands of a regenerate human nature.

Difficulties are admitted. Sin committed even ignorantly always puts people into positions hard to escape from without suffering, and worse still, often involves the suffering of the innocent. But why does the presence of a difficulty or a hardship suggest an impossibility to a Christian? No promise was ever made him that his road would be a smooth one, free from stones and thorns. But it is heathen not Christian philosophy which teaches a gospel of hopelessness. It is certainly axiomatic that the commission of sin is never a necessity. There must be some way of escape from sin without further sinning, however rough the road may be. Christianity holds out to the struggler, *after he has obtained his own consent and cooperation*, the certain hope of escape from the necessity of further sinning. The very word Christian compels the mental image of one who has taken up his cross and is following a Suffering Master. It is for supposed Christians that Church rules are being made, and to such Christ said, if thy hand or thy foot cause thee to offend, cut them off, if thine eye cause thee to offend, pluck it out. To the truly renewed Christian, the nature living in submission to the will of Christ, the thought of being compelled to live with two or three concubines would not only be repugnant, but he would recognize the difficulties of putting them away as only part of his fixed life principle—viz. taking up his cross and following Christ. See Mark 8: 34—38, and 9: 43—50 "There are many hard things to do in Christianity. A man is required to give up his life if need be in order to be a Christian. \*\*\* This is the law of Christ. A great deal that is sentimental may be said against it; but that is the law of Scripture. Then we are to remember another thing. When Christ calls us to do anything He al-

ways gives us grace to do it. To do right wrongs no man."

If such is the law of Christ, the Church cannot give her sanction to continuation in sin simply to avoid difficulties. It is sometimes objected that to send away concubines, &c., deprives them of the help of a Christian home. To which I reply that a *true Christian home* is impossible either for them or the other inmates unless they are sent away. A polygamous home is an unclean place and certainly a place where it would be impossible to live according to the directions of 1 Pet. 3: 7. Prayers would undoubtedly be much hindered if not entirely prevented by such unchristian conditions. In this opinion many missionaries agree. "I never knew a single instance in which a polygamist who continued in that state made any progress in religion. I do not believe that I ever knew one of the many whom we have had in that state being really converted to God. People submitted cheerfully, when they wanted to be right with God, to abandon all their wives except one."—Rev. James Calvert, from the Fijian Islands. "We cannot tamper with polygamy. I have never known an individual get on in the least in his religion who refused to abandon every wife, but one. I have found that the natives have a conscience, and they feel that it is wrong in the sight of Him who made them, &c."

"It is better to have a few firm Christians with clean moral principles, who will hold up the light of the Gospel of the Son of God, than to have a multitude who have sin mixed up in them. \*\*\* If we want a Church that will shine out 'clear as the sun and as fair as the moon, and as terrible as an army with banners,' against every sin, that Church must be purged from sin, and polygamy is one of the worst and most demoralizing of sins."—Rev. J. A. Taylor. See London Conference Report.

It is sometimes said that this question will in time settle itself. But this is impossible. For years to come the Church will probably be surrounded by the same conditions as at present, corrupting its moral tone, destroying its sense of the sinfulness of polygamy, and furnishing polygamous candidates for baptism. One leak is sufficient to sink a ship. Polygamy will get in if an opening is left for it to enter. On what scripture grounds could one be cast out of the Church for contracting a polygamous alliance after baptism, in the face of the fact that he had seen his polygamous neighbor received into fellowship? In both cases the sin is committed against light. But granting that to sin against the greater light is the more heinous crime, yet his condition and its difficulties are the same. Suppose that such a man is cast out of the Church for polygamy and afterwards repents; wherein is his case easier to deal with than that of the



polygamous candidate for baptism? His children, too, will need care, and his concubines will also need comfort, and should not be unkindly dealt with. Sentimental reasons could be found for receiving them all into the Church. The concubine would be retained at only the cost of a few months or years suspension from Church privileges. Why not? His neighbor was admitted to Church under an interpretation of I Tim. 3: 2, which allowed every man except Church officers to have several wives. Why should he also not take advantage of his privileges?

It is asked, by way of objection, how can a moral obligation, previously entered into, be annulled because a man has become a Christian? *True. The very objection is that this is an immoral connection*, compelling the continuance of a sinful relation. Therefore it is bound to be broken up. How long would such a plea stand in a Christian country? The man who marries a second wife will be prosecuted for bigamy, and the preacher who knowingly performs the ceremony may rest in an adjoining cell. A promise to kill an enemy, to sacrifice to an idol, an oath to do wrong—however solemnly made—*must in duty be broken*. It is a sin to take such an oath, but not to break it. It is a violation of the eternal principles of right, and is morally null and void. *Is a man morally bound to continue living with a concubine?* Is concubinage in Asia more moral or more binding than bigamy is in Europe and America? Children may constitute a claim to support, but there is no promise nor obligation founded on Scripture, Korean custom, or reason, for a man to continue in sin with a concubine. Christian courts hold that a wrong done to a woman puts a claim upon him, which it takes either by fine or imprisonment, but never by allowing him to continue the sinful relation if he has a wife living.

It is not true, as has been objected, that the discarded mistress has been "sent out to a life of sin and shame." She has always lived a life of sin and shame, and the separation simply discontinues the sinful relation with the applicant for baptism. Plain talk is necessary in order to disillusionize this subject from the false light in which it had been placed. In both Christian and Korean eyes she is a concubine, living a disreputable life.

Since it is unquestionable that in the majority of cases there is but one wife, and in the few cases where there are two wives the first is preeminent in standing and rights, it does not rest with us to decide which wife shall be chosen. So far as women have rights in Korea the one first married has every legal and moral right to the position of wife. It would be a most unspeakable mistake therefore for a missionary to violate all these rights by giving the sanction of a religious ceremony to the man's union

either with a former or a newly selected concubine. I have even read that in Africa, the moral enormity is occasionally committed of allowing a man to dismiss all former wives and marry a new one on the plea that heathen marriages are not marriages at all. It would be impossible to find justification for this either in Scripture or in Korean custom. The claim of the first wife is still further strengthened by the fact that in the majority of cases she will try to be faithful to her husband even tho he is unfaithful to her.

It is sometimes mistakenly supposed that those who are opposed to the admission of polygamists also are opposed to treating the superfluous women and children humanely. There is no necessity that they be mistreated. They should be kindly dealt with and if possible won to Christ. Temporarily at least they should be supported with as comfortable support as that to which they have been accustomed. All that need be demanded is the discontinuance of the sinful relation with the applicant for baptism.

It is evident that the chief difficulty with the question is what to do with the second wives. There has been a contract, and the woman has not previously been a person of a low life and habits as is the case with concubines. The difficulty is a real one and cannot be regarded lightly. But in transition times difficulties are always more numerous and heavier to carry. It must constantly be remembered, too, that the Christian is called to a life of self sacrifice. No better application of Mark 30: 39, where men are called upon to leave "wife or children" \*\*\* "for my sake and the gospel's," can be found than by teaching the duty of discontinuing a polygamous union.

Certainly there is no more Scripture against the taking of twenty wives than there is against the taking of two. If one is not forbidden by the seventh commandment or by Gen. 2: 23-24 neither is the other. Who would teach that a man with twenty wives should be admitted to the Church. Yet if mere difficulties are to be considered rather than a question of right then it would certainly be twenty times as difficult to separate from twenty as to separate from one. More difficult and more obligatory, because the sin is multiplied. Difficulties are no measure either of duty or exemption from duty.

The second wife should be supported in separation as long as she wishes to remain. If she depart, the man is not bound in such cases.

An applicant whose first wife is dead, or has been unfaithful and thus given cause for divorce, should be free to regard his second wife as his real wife. But if his first wife is living and



has been faithful to him he has no right to prefer another to her. The fact that she is old and ugly, infirm and cross cannot be recognized as a Scriptural ground for divorce.

If the conclusions reached in the previous discussion are true, as I believe they are, I think we will find the following course of conduct to be most in accord with Scripture.

1. Polygamy and concubinage cannot be tolerated in the Christian Church.

2. Baptize believers who have only one wife.

3. Applicants who have no wives, but are living with other women as wives, should, previously to baptism, be required to put away all but one of these, and to this one they should be formally married.

4. Applicants with two real wives should not be baptized until the marital relation with the second ceases. The matter should be left with the consciences of both. Responsibility for right teaching rests with us. Responsibility for obedience is with them.

5. Require immediate separation from all concubines in order to baptism. Deal with each case separately according to its merits, with much patience and love. If she is the mother of children, the father should support her in separation until she can get other support. But never call her a wife. Of her it may be said, she "whom thou now hast is not thy" wife.

6. The father is responsible for the support and careful training of his own children.

7. Believing wives of polygamists may be baptized. They have only "one husband." If their husbands are unbelievers the wives are not at liberty to do what they will.

8. Previous alliances, which have been severed for the scriptural cause of adultery, should not be held as any longer binding, but the testimony of the interested parties should not be taken alone.

9. Applicants who are not willing to agree to the above conditions should be required to remain in the catechumen class for further instruction, or until their consciences lead them to do their duty.

The above rules, or something like them, will be a necessity until the *Confession of Faith* is revised, or at least until the General Assembly puts a very different interpretation upon the words of Chapter XXIV.

The objections to the catechumenate are entirely removed by remembering that everything depends on the will of the applicant. By repenting and discontinuing the sinful relation he may be baptized at any time, if otherwise eligible. Polygamy

and concubinage are exceptions. Repent and be baptized is the general rule. It is only asked that they bring forth fruits meet for repentance.

I sincerely believe that a firm and definite course, similar to that outlined above, is the only way by which the Church may be kept pure from one of the greatest dangers that threatens it. In confirmation of this view, I quote the opinion expressed in a memorial to the Archbishop of Canterbury from an African Conference, signed by four European and fourteen African clergymen and by twenty-five laymen. "Polygamy forms the principal barrier in our way. We believe that to remove it, however, in the way that some suggest, would be to remove all test of sincerity and wholeheartedness in embracing the Christian faith, and thus lead to the admission of a very weak and heterogeneous body of converts; and we are certain that any compromise in the view hitherto maintained of the Christian marriage tie would be a great blow to Christian morality in these parts. We respectfully request our ecclesiastical leaders to give forth a united utterance on this subject, as soon as may be, for we are of opinion that for it to be treated as an open question is in itself a weakness to the Church and an additional difficulty to us in our very arduous efforts for Christian purity in this part of Africa." See *Report of London Missionary Conference, 1888*, page 66.

I am aware that this subject is complicated by difficulties on every hand. Altho differing from some of my colleagues in these conclusions I believe that we are all alike sincerely desirous of reaching a Scriptural, just and tenable position. With the earnest wish that this presentation of the subject may aid in reaching a decision consistent with the Word of God, faithful to our inherited beliefs,—a decision of which we need not be ashamed now, and which will not hereafter cause any vain regrets,—I submit these papers to the consideration of the Korean Presbyterian Council and other Christian workers.

WILLIAM M. BAIRD.



## PAI CHAI COLLEGE. •

SCHOOL work opened September 24th, 1895 with a corps of two foreign and two Korean teachers in the English Department and three Korean teachers in the Chinese and Unmun Departments. The attendance from the first has been good;—sixty-four responding to roll-call the first morning. There seems to have been a growing desire on the part of Korean boys and young men to avail themselves of an education in English. This will appear later when the monthly reports, as submitted to the Department of Education, are given. There have been no radical changes in the school regulations. The one aim has been to hold the boys when once we had hold of them and to do them as much good mentally, morally and spiritually as possible. Just how far we have succeeded in the last two points, the moral and spiritual, we have no statistics to show. However results are not wanting. While there has been no revival, there has been a continued indication of thoughtfulness and resolve on the part of some of our best men. A number have applied for baptism. The Sunday morning service has been well attended, as have also the Sunday evening and Wednesday evening services. The Sunday evening service is led by one of the Korean Christians and the Wednesday evening service by one of the foreign teachers. Thus our scholars, including the Sabbath school, held each Sunday p. m., are given four regular services a week and a goodly number attend all. These services, with chapel exercises at nine o'clock each week-day morning, make up the regular religious exercises of our school.

This brief outline does not take into consideration the constant personal influence of the Christian teacher upon the scholar, nor the wholesome uplift given to a crude boy by breathing the atmosphere of a Christian institution. Nor in this connection should mention of the nature of our text books be omitted. Our books are edited on strictly religious principles. They contain prayers, and many helpful hints as to God, His goodness, power and love; as to Christ and his power to save all who call upon Him. There are many thoughts along these and similar lines which tend to turn the minds of the students into proper channels. One of our boys closed a letter to the writer with a benediction quoted from St. Paul's writings. Not a bad beginning for a Pai Chai boy. Certainly a good ending.

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\* The following article with a few alterations was presented to the Annual Meeting, August 21, 1896.

Nor are our Christian teachers averse to bringing these religious thoughts in our readers to the very forefront of their teaching. It has been the writer's lot to hear many lessons recited, the committal of which was exacted as a penalty for absence from class. There was often an incongruity in the recital, by some famously wayward urchin, of a prayer or other words breathing pious thoughts. I do not know how worthy thoughts were in the youngster's mind, but his face and voice were chokeful of piety and contrition. We prayed and hoped for the best.

We have spoken of the uplift,—the elevating influence of our school upon untutored youth. It is not easy to say just how or when the sea breeze gives stamina to the muscles or tone to the taxed nerves, but the good results come. The outing, on the sea-shore, did the weary worker good. Just so imperceptible and untraceable, in many cases, are the results of our Christian school upon the Korean boy who finds his way to us, if we try to note daily progress, or determine the how or when. Take the case of a new scholar who comes among us. His every look shows that he is out of his element. This is seen most plainly when he comes to chapel. He hears the Word of God read for the first time and prayer and intercession made to the living God in the name of Christ the Savior. His bewilderment reaches the climax when a hundred voices join, we will not say blend, in song in honor of this King of Kings. The chapel is full of noise and our newcomer looks as tho he would sink, fly or run. He has no eye for anything in particular. His glance wanders from platform to pew and he leaves chapel thinking what he has seen the strangest thing. Next morning he knows what to expect. He listens attentively to the reading of the Word, knows what the Korean of "Let us kneel in prayer" means, and bows with the other boys without waiting to see how it is done. During the singing of the hymn he steals a glance at the hymn book but with no thought of uttering a sound. Next day he follows the lesson from the book held by his neighbor and likewise follows the hymn. Perchance moves his lips now and then. The fourth morning he is at home. He knows the lay of the ground, kneels, rises and says amen in unison, and sings with all his might,—in anything but unison! The newcomer has become a Pai Chai student, and the softening, elevating, Christianizing influence of our school goes on within him as long as he remains with us.

The most noticeable change in our Chinese and Unmun boys, after they have found a place in our work, is a gradual cleaning up. This good work stops far short of perfection, but is a move in the right way. Uncombed heads are combed once



in a while and filthy hands and faces washed about as often. This feature of our work has been dwelt upon at some length, as it is of extreme interest. The results traced above are at times the only ones traceable, except an advance along the lines of the various branches taught. At such times we ask ourselves:— Does the work pay? Are we doing our best for the Koreans and for Him whom we came to serve? When in response, we sum up, we answer, to our own satisfaction at least, Yes. More than 275 men and boys were brought under Christian influence last year. To about one hundred of these, during the entire school year, the claims of the Gospel were presented nearly every day of the week and sometimes more than once a day. Laying aside the claims of secular teaching,—where or how else could be reached continuously so large a number, with a message from God's Word? Before passing to the secular phase of our work I wish to speak of the success which attended the placing of the Gospels and Acts, printed in Unmun, in the hands of our scholars at morning prayers. The Koreans are good listeners. They also like much to follow from the page what is being read. Attention and interest have both been bettered by placing in the hands of the students enough books so that each could follow the reading of God's Word.

Our work has increased month by month, during the year. Following are the monthly reports of scholars in attendance in the English Department; September, fifty; October, sixty-six; November, seventy-four; December, seventy-five; January, eighty-two; February, ninety-one; March, ninety-two; April, ninety-five; May, ninety-seven; June, 110.\*

We can give no such monthly statistics of attendance in the Chinese and Unmun Departments as no new roll was made out each month. The average attendance may be placed between sixty and seventy.

In the English Department various grades of English were taught and also two classes in arithmetic. We could do little else than follow these lines as our boys had but a smattering of English. We hope to do more advanced work the coming year as a class of our boys are prepared for it. Tutor Yang has had a class in Sheffield's Universal History. This work is written in Chinese and was taught in the same character. I wish to make special mention of a course of lectures which Dr. Jaisohn began delivering before the students some months ago. The lectures were delivered in the chapel to crowded benches. They were

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\* These figures are taken from the corrected roll, made out at the beginning of each month, and do not represent scholars who have dropped out by the way.

delivered in Korean and were extremely helpful to the boys. The Geographical divisions of the earth were mapped out, after which, Europe was taken up, and a vivid description of her secular and ecclesiastical history given. We trust the Doctor may find time to continue his work and take the students thro a complete course along the same lines upon which he has begun.

In December last a bindery was started in the basement of this building. This work is one branch of the industrial department of our institution. Those who wished to help themselves were given an opportunity to learn to bind books in Korean style and from the first received pay for work done. The venture has been successful enough to guarantee the erection of the new building at the foot of the hill. An instructor was secured and paid \$11.00 per month. As the boys picked up the trade they were expected to pay part of this sum and some months they paid as much as half of it. The balance of the salary, up to the time the teacher was discharged, the middle of May last, was paid from other funds. Since that time, with the exception of four days, when the instructor was again called, the boys have paid all expenses of the bindery. Since December 23rd, when the first book was put out the boys have finished off 55,567 books and nearly 3000 pamphlets and have received \$302.69 as pay for their work. A bindery for binding books in foreign style has also been started. Work was begun here the first day of last July. A Japanese is at the head of the work and is engaged until October 1st. By taking two of the best hands from the native bindery, for work in the foreign bindery, we hope to have two workers who will be able to do acceptable binding by the time the foreman leaves.

One hundred and sixty scholars were enrolled in the English Department within the year and 122 in the Chinese and Unmun Departments. We closed work the last of June with 110 boys on the English roll and sixty-five on the Chinese-Unmun roll. The average age of English Department students is perhaps not far from eighteen years and of those in the native Department little above ten years. Death has entered our school but once, so far as we know. We deeply lament the sad career and fate of Ye Chon Kyung who fell among thieves, became a robber and must pay the penalty for murder. \* \* \* The outlook for the coming year is exceedingly bright. If our little kingdom has rest from her enemies and the public mind remains quiet, we may expect to pass the highest number reached the past year, early in the coming session.

D. A. BUNKER.



MONOSYLLABISM OF THE KOREAN TYPE  
OF LANGUAGE.

Nature is as full of wonderful truth as man is of scepticism. It is far harder to convert a scholar to believe in a new truth than to induce him to remain in uncertainty. He prefers uncertainty to impartial search. Men love darkness more than light, especially in philology. For instance, it is quite certain that the vocabularies of oriental languages in the far east are identical with the Greek, Latin and Hebrew vocabularies because humanity is God's favored child and received from his Creator at first the most splendid gifts of moral and intellectual faculties. All the loyalty of the dog, the wisdom of the elephant, the sweet music of the lark are as nothing compared with the powers of the human mind. How could man proceed on his wonderful career if he were condemned to an independent, isolated state of existence? From the first, society was the condition of his growth. To conceive of man as a single creation without the difference of male and female is impossible, but granted that Adam was not without Eve at first, the existence of man in the family is also granted. This involves some primeval language as an inevitable postulate. In the development of language children had an important share. From this point it is not far to the conclusion that language was one at first and that evidence of this must abound in the old continents especially, where the races of mankind show signs of great persistency of type. Consequently a true philosophy requires us to expect that words in all the languages of the world, so far as they can be examined, must be originally one. The idea of isolated vocabularies is destitute of any rational basis.

Besides, the world has been peopled by migration, and in every instance the migrating party possessed language. This being the case there is no room for the hypothesis of isolation in the formation of the vocabularies till after migration separated the families. The advocates of an anthropoid ape becoming gregarious, migrating and inventing language, here Semitic, there Chinese and there Indo-European, will never make out any satisfactory case. Tradition, history, philosophy and ethnology are against such a view. If for example we fix our attention on the Korean words *nal*="sun," *tal*="moon" and compare them with the Mongol words *nara*="sun" and *sara*="moon" we see our way at once. Happily through the cruel conquests of Genghis Khan a very ancient language was preserved to us in a state very suitable for use in philological research. This arises from the fact that it

was committed to writing 600 years ago and has gone through a course of change since that time. The Korean is a witness to the monosyllabic state of the vocabulary of ancient times. The Mongol lengthened the vowel and repeated it in a new syllable by the operation of the law of vocalic harmony. The words for sun and moon are monosyllables in Korean and dissyllables in Mongol. The Chinese *nit*="sun" shows that the monosyllabic root is the older. The Korean may be regarded then as decidedly older in type than Mongol and as more monosyllabic. It is nearer to the Chinese in type and less polysyllabic than the Tartar languages. This condition of affairs agrees well with the view I have held for thirty years that the languages of this part of the world are one in vocabulary, and that they show how the polysyllable has been developed from the monosyllable, and how grammar came to assume first the Korean and Japanese form, then the Manchu and Mongol form; and so last of all, the Indo-European form. If anyone asks why, for instance, *son* for "hand" and *son* for "guest" look so very isolated and peculiar as they do, I reply that *son* is "to stretch out," in Chinese 申, *shen*, Latin *tendo*, English *extend*. *Son* for "guest" is the Chinese 新 *sin*="new." The ancient Koreans named the hand *son* because it is used in stretching, just as we call it the hand because it is used in handling and holding. Most words for "guest" are formed from older words meaning "strange," "beyond the border" or "rare" and "peculiar." The root of "stranger" is *tan* and this is the Korean *son*. Language contains no new words. *Kak*, "guest," in Chinese is "one from beyond the border." The Hakkas of Canton and Kwang Si are so called because they came from beyond the border, that is from the province of Kiang Si at first.

If we take the words for "to blow" and "wind" the Manchu has *fulgiyembi* "play on a wind instrument." "Blow" then is a causative in *bu*, *fulgiyebumbi* "cause to play or blow." We have in English "blow" "purple" and "pulse" (the word peas); so have the Manchus as in *fulgiyenihan* "red cow," *fulgiyenfulan* "a horse between red and violet," *fulgiyen umiesun*, "red waist-band" &c. This last would be in Japanese *murasaki obi*, "purple waist-band." *F* becomes *n* and *m* becomes *b*. The Korean word "to blow" is *pul* and the Japanese is *hachi* where *h* is *b* and *ch* is *t* and in Korean *l*. "Wind" is in Korean *param* from *pul* "to blow." Our word *blow* and the German *blasen* have the same root.

The Cree, the Mongol and the Chinese have *tut* for "to blow," Cree, *tutin*, "the wind blows." Mongol *sailhan* "wind." This is the Chinese 吹 *ch'ui*, for *tot*, "to blow." Another word for "wind" in Japanese is *kaze*. The Tungusic word for "wind" is *adin* the same word as *Odin*, God of tempests. The verb "to blow" in Japanese is *fuku*. In the Hebrew Bible the roots meaning "to blow" are *kotsotsar*, *nafak*, *nashab*, *puak*, *takag*. These may be reduced to *kat*, *pak*, *shob*, *tak*. The words for "soul" and



"spirit" are in close kinship with this class of roots. The Greek *anemos*, "wind" is the Latin *animus* "mind." In Japan the corresponding word *tamashi*, is the soul. This is the Chinese 靈 *ling*. The Korean *mok sum*, "life," "breathing" has Chinese *mek*, "the pulse" for one of its constituents. The other, *sum*, is "to hide," "to extinguish," "to breathe." For these words the Chinese equivalents end in *m* or in *ng* namely 痰 *tam*, "asthma," "apoplectic suffocation" 藏 *tsang*, for *dzam*, *dam*, "to hide," 通 *tsing*, "have free access" "communicate," is probably the Korean *sum* "breathe." In other languages there are three distinct roots. The word *moksum* is an instructive example of a compound by apposition. There does not seem to be any language where the formation of compounds by apposition does not occur. *Sum* in the sense of "breathing" is to be identified with *animal*, *animus*. The Japanese *tsumari* "to be stopped up" in the nose or throat, is the Korean *sum*. So also the Japanese *sumi* "to be clear, pure and without sediment" is the Chinese 通 *tsing* and 澄 *cheng* "clear."

Query: What is the explanation of *poram*, "a mark" and *porum* "the full moon?" I suggest that *por* is *pota* "to look" 望 *mong* for *mom*, "to see." In the same way I suggest that the *por* of *poram*, "mark," is 標 *piau*, as given in the Korean-French dictionary (for *pot*). If so, the word *porum* "full moon" is an invention probably in the Han dynasty by a court astronomer. The Korean verb is *pota* or *potam* "compared with," "between," "seeing that." The root is *pot* in Korean and Chinese, *mira* "to see" in Japanese, *p* being a change from *t*. It would be interesting to determine if an astronomical term such as *porum* belongs to the Han dynasty or to the Tang dynasty.

The Korean language has a back look towards China throughout. Scholars have denied the identity of the vocabulary of Korea with that of Japan; but this is a mistake. Civilization was old enough and words were numerous enough when the Koreans and Japanese were forming their grammars for them to choose different words for many things. Korea has learned every thing from China and nothing from Japan. This is because the Japanese civilization came too late to teach the Koreans anything. Korea always looked to China for her teachers. Both Korea and Japan make use of a multitude of words which were not borrowed from China at any time within the Christian era.

JOSEPH EDKINS.

## EDITORIAL DEPARTMENT.

### ALONG PROGRESSIVE LINES.

**I**N our last issue we spoke of the Reactionary movement that had set in in political affairs here. The careful reader of our remarks and of the "Official Gazette," however, could not fail to notice the contradictions between the two. The editorial pointed to a backward movement, while the orders and Royal edicts undoubtedly indicated the presence of a forward movement. We gladly recognize the existence of the Progressive party and the good work it is aiming to do. The widening and repairing of the main streets of the capital; the careful expenditure of government money under the direction of Dr. McLeavy Brown; the presence of capable foreigners in the Law, War and Police Departments; the dismissal of supernumerary not to say incompetent clerks and other attendants from the various offices; the redistricting of the country into thirteen provinces and the fixed salaries of the Governors and Magistrates, together with the limits of their power and privileges; the establishment, or, more properly speaking, the extension of the Royal Postal Service so that now there are, or will be soon, first class post offices in eleven principal cities and second class offices in fourteen smaller towns; these and other changes mark substantial progress of the Government and we sincerely congratulate the men through whose influence these wholesome changes are effected.

We notice a contributor in the NORTH CHINA HERALD of Sept. 4th, in writing on the "Reformation of Korea," is hopeful. "Korea is advancing: The advance is quite slow, it is true, but quite solid." He then enumerates some of the changes we mention above, and which, by the way, was written before we saw his article. He starts out well but soon enters into an uncalled-for comparison of the present reforms with those introduced by the Japanese, which he calls "puerile and ridiculous" and which "never had any influence outside the treaty ports, and it is now some time since they had any influence here." In passing, if those reforms never had any influence, why "contrast" them with the "new."

In the March issue of this magazine for 1895 we noticed



some "Great Changes in the Korean Government," based on recommendations presented to His Majesty on November 29th, 1894, by His Excellency, Count Inouye. The changes proposed were so radical that the Count himself found it necessary later to modify them somewhat. There were originally twenty articles of reform treating of the source of political power, the dignity of law so that "His Majesty may not wilfully violate" it with impunity; the separation of the Royal Household from the Affairs of Government; the Cabinet and its Powers; Taxation to be levied only by the Board of Finance; the Annual Budget; Reorganization of the army; Unification of the Police; Disciplinary Regulations for the several Departments; Centralization of Power; Abolition of class distinctions and a few other items of minor importance. We do not know whether Count Inouye drafted these recommendations in Tokyo or in Seoul, neither do we care, but we know they were not "a failure," as is alleged by the writer in the Shanghai journal. But on the contrary as far as our angle of vision goes it seems to us the gentlemen, to whom is intrusted the unenviable task of cleansing the "Augean stables," to use the figure employed by the writer, are moving along the general lines indicated in the recommendations proposed by Count Inouye and accepted by the Korean Court. The large experience in oriental affairs, preeminent ability and decision of Dr. McLeavy Brown fit him admirably for the position he so ably fills. We love him for the enemies he is making in the camps of those who care more for personal aggrandizement than for the good of Korea.

We question very much, tho we do not have the data at hand to prove the contrary, the statement that "under the Japanese *regime* the number of officials was increased instead of decreased." We do know however from knowledge derived from the common people that they were beginning to have a comfortable feeling of security in the changed attitude of the government towards them. The common people were benefitted by the changes and they were quick to recognize them.

It is a thousand pities Minister Miura ever came to Korea. A year ago last summer, the reforms were progressing, if not as fast and satisfactory as some hoped, yet they were progressing. With the withdrawal of Count Inouye, the downfall of the Minister of Home Affairs, Pak Yong Ho, the advent of Viscount Miura and his plotting which finally ended in the diabolical murder of the Queen and the usurpation of a Cabinet hostile to the King, but violently pro-Japanese, ended the prestige and power of the Island Empire in this Kingdom. It is most remarkable that when on the 11th of Feb. the King sought the protection

of the Russian flag, the Japanese found themselves without even a corporal's guard as far as party was concerned. And the careful observer does not fail to note that what is now called the Progressive party is not the party that climbed into power over the dead body of the Queen and that was being sustained in power thro the influence of Japan. While we believe all this is true, we still affirm that the lines along which we think we see some progress are substantially the same as those first recommended and later somewhat modified by Count Inouye. The bungling, not to say wicked, way these well meant recommendations were carried out after the departure of their author from Korea, ought not, it seems to us, be counted against the reforms themselves. To say that they were only on paper is to show an inexcusable ignorance; to affirm that the only visible results of the reforms were the removal of the long sleeves, the introduction of the small pipes and black coats not to mention the unfortunate and unsuccessful attack on the venerable and venerated Top-knot is to expose yourself as one blinded by prejudice. Whence the Cabinet? Whence the Budget, the reorganization of the Army and Police? Who first suggest sufficient salaries for the officials and did away with the laws by which an official was permitted to get all he could and that with the aid, so to speak, of the local militia? When were class distinctions abolished? When were the schools, government and private, crowded with eager students before the upheaval of 1894? In the early months of this year the only Professor of the Royal College resigned because official rapacity devoured the funds and only a handful of pupils were left; to be exact the number was fourteen. Now this same school has an average daily attendance of a little over ninety and young Korea, in the matter of foreign uniforms and physical exercise, did what was probably never done before, openly defied, and that for a period of several months, their Chief in the Educational Department. We mean to say that all these things are the legitimate outcome of the thorough smash-up of the effete system that prevailed two years ago.

It is quite true the Russians are not shouting themselves hoarse over the independence of Korea as the Japanese did, and there is no loud talk about "civilizing" the country. Perhaps the great Northern Power cares more for substance than shadow and can well afford to dispense with the "loud blare of trumpets."

**His Majesty's Birthday.**—The forty-fifth birthday of the King fell this year on Sept. 2. The day was pleasant and there were the usual congratulations from Korean officials and foreign diplomats. A few of the Christians suggested assembling



in the several places of worship to offer special prayer for His Majesty. Dr. H. G. Underwood, with characteristic promptness, issued a request to the several churches in the city and then called a general meeting in the empty hall at Mo Ha Kwan, where the Independence arch is to be erected. The Editor of *THE INDEPENDENT*, Dr. Jaisohn, heartily entered into the plan and announced it in the issue of his paper, the 1st instant.

This meeting gave an opportunity for the people to show their affection and loyalty for their king. Long before the hour, four o'clock, when the services were to begin, an immense crowd of perhaps 2000 people or more assembled in the hall and under the large tent in front. The Korean may not be very demonstrative but he is beginning to think, and loves to hear about his country. Promptly at four o'clock, Dr. Underwood opened the exercises. It was impossible for one to speak to the whole assemblage at once. It was therefore decided for one man to speak to those in the hall and another in the tent. Several songs were written by Koreans for the occasion. They breathed the spirit of devotion to the King and prayed for a long and prosperous reign.

The Vice-Minister of Agriculture, Commerce and Public Works, Yi Chai Yun, was present and read a carefully prepared address. While the Vice-Minister was thus engaged, Dr. Jaisohn spoke to a large audience in the tent. One other address of a Korean, head-master of Chinese in the Pai Chai College, is worthy of special mention because of the patriotic tone that pervaded it throughout. These three gentlemen spoke twice to the great profit of the people.

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This mass meeting, publicly announced as held under the auspices of the Christian Church, had the approval of His Majesty and was a great success both as to numbers and as to spirit.

The Korean Religious Tract Society furnished the tracts of which several thousand were distributed, without supplying all who were eager to secure a copy. We cannot omit mentioning the inspiring volume of sound that came up from the audience near the stand when the Lord's Prayer was repeated. It showed the large number of Christians present. But we were also made painfully conscious that there are several versions of this model prayer. Not that there is any special difference in the forms but just enough to be different, provoking and inexcusable. We here enter a vigorous protest against a longer continuance of these unnecessary differences. Let there be but one form of the Lord's Prayer for the whole church of Korea. Where is the "Official Board of Translators" that it does not give us a form which we can all use?

**The Remains of Her Majesty**, the late Queen, were removed from the temple in the Kyeng Pok Palace, where she was murdered and the body burnt, October 8, 1895, to the Spirit House specially erected for the purpose in Chong Dong, on Friday, the 4th inst. It was a sad procession. The catafalque left the Palace at one o'clock, came past the Big Bell and Kon Dang Kohl, reaching the House at near four o'clock. The streets were lined with people, but the police preserved good order. The erection of the Spirit House, and House of Preparation was done in two weeks, some 800 men being employed night and day. Both buildings are east of and adjoining the Myeng Yé Palace, the street leading from Legation St. to the English Consulate having been obliterated. One thing in the procession was very noticeable. The policeman in neat uniform and good live step was perhaps followed by an officer in ancient style of dress wabbling along supported under the arm by two attendants; the soldiers with fairly good military bearing and order would be followed by a company of men rigged out in the most grotesque clothing imaginable. The old and the new side by side. The one infirm, the other with elastic step; the one tottering to its grave, the other in the vigor of youth going to his work.

**The Finance Department.**—Rumors are afloat that the new methods introduced into this Department, mainly, we presume, thro the advice and influence of Dr. McLeavy Brown, are not entirely acceptable to all connected with the office. We heard an officer say not long ago that the salaries were not paid when due. This does not sound well, but when we suggested that this was probably due to the practice, (revived of late,) of imposing an extra tax, popularly called "squeeze," on certain commodities and products needed in the Capital, he answered with that affirmative smile one indulges in when he knows he affirms what he is unable to prove. Now we learn from our morning contemporary that "the Cabinet Ministers had a conference and decided to call Mr. Brown before them." One member however was shrewd enough and had sufficient courage to dissent, first, because he approves of the economical methods employed and second, because the Cabinet is exceeding its province when it attempts to control the legitimate actions of an Adviser to a Department. The matter was in reference to the payment of incompetent attendants who had been notified that their positions were vacant. "Finally the dissenting argument prevailed and the matter was not carried out." This Minister is the salt of the Cabinet and we do not stop to inquire whether he is Conservative or Progressive.



**The Government School.**—Attention was drawn to this school last spring when the present Minister of Education attacked it at the time of his appointment. The foreign uniforms, the absence of the top-knot, the physical drill and the use of the native character were especially offensive to the new Minister. He issued orders commanding the students to change their uniforms. The young men refused, affirming they had obtained the consent of the Department from his predecessor and that the edict of the King issued on Feb. 11th left the matter of dress optional with the individual. Letters were exchanged between the office and the school. The Minister insisted, the boys resisted. An armistice was agreed upon. All thro the summer it was pleasant to see the students on the streets in their uniforms not in defiance of their chief but faithful to their own feelings and of the King's edict. On His Majesty's birthday, the whole school, some ninety strong, marched to the Russian Legation, presented their congratulations and wishes for long life and wound up by giving three rousing cheers for their King, an innovation, we understand, that was pleasant to their sovereign. We have not heard how the cheering affected their Departmental Chief.

On the day of the removal of the remains of the Queen from the Palace to the Spirit House in Chong Dong, the scholars were on parade in their uniforms outside the Education Department. They bared their heads as the catafalque passed. They then fell in at the rear of the procession and marched to the end of the Palace Street. We notice they wear additional mourning in the shape of cap and arm crape bands. Clearly these young men believe there are more ways than one of showing their loyalty and sympathy.

The school opened on the first, with a large attendance.

**Polygamists in the Church.**—Mr Baird concludes his discussion of this subject in this number. He has treated the subject in an able and exhaustive manner. He has read extensively and thought deeply; his interpretation of Scripture is clear and simple: his exposition of Korean law, faithful and impartial; and his final position of total exclusion logical, consistent and tenable. We never had any doubts on this subject as to the course that ought to be pursued, but if we had we are quite persuaded now. When we begin to apologize for or to condone sin, and to talk of "wrongs," "hardships," "difficulties," we show the weakness of our position. Let us recognize the palpable fact that in the assumption of these relations there is sin on the side of both man and woman and that there is no way out short of giving up that sin no matter at what cost.

The Methodist Mission discussed this question at its Annual Meeting a year ago and is a unit against the admission into the Church of men with more wives than one. The Presbyterian Council, composed of all the Presbyterian bodies at work in Korea, and to whom Mr Baird specially directs his argument, discussed the subject for several days a year ago and then, much to our surprise, failed to reach a decision. We hope they will find no difficulty in promptly disposing of the question this year. There is some whispering, however, that the General Assembly has already decided the question and that the Council will have nothing to do in the way of rendering a decision.

## CORRESPONDENCE.

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To the Editor of

"THE KOREAN REPOSITORY."

DEAR SIR:—

(1) If the *Unmun* syllabary comes from Tibetan, Pali or Sanscrit why is it called *Punjöl*, the name of a peculiar function in the writing of Chinese characters?

(2) What would induce King Sejong and a Confucianist scholar Sung Sam Mun to risk the welfare of the state and their own ancestral line by tampering with that form of belief which brought about the fall of Koryo?

What fellowship hath Confucius with Buddha?

Does the writer of the article "The Korean alphabet" in the June REPOSITORY know so little of a scholar's prejudices?

(3) If it be a fact why do not all the histories state that *Unmun* was modelled after *pūm* (梵) as well as *chūn* (篆).

The *Kuk Cho Pyōn Nyōn* is the only one that mentions *pūm*.

The *Kuk Cho Po Kam* and *Yōn Yō Keui Sul* speak only of *chūn*. We conclude that it is an interpolation in the case of the one, for what communion hath light (篆) with darkness (梵).

(4) Did the writer ever know a Buddhist much less a *sōnpai* who understood Sanscrit? Imagine them then forming an intelligent alphabet from something they knew nothing of, a world from chaos was not a greater feat.

It takes as much faith to believe they formed the alphabet from Buddhism as it does to see a resemblance between the Korean letter ㄴ and the Sanscrit ण or the Tibetan ཀ.

YI IK SEUP.



To the Editor of

"THE KOREAN REPOSITORY."

DEAR SIR:—

THE HAM HEUNG MESSENGER AGAIN.

Can you find room for one more word about the Ham Heung messenger mentioned by Dr. Landis in his interesting article on Korean Proverbs?

After the king Tai Jong Tai Wang had sent messenger after messenger imploring his father to return from Ham Heung and they in turn had perished, one of the courtiers stood forth and said, "I will go to Ham Heung and persuade the aged Tai Jo to return that he may give advice and encouragement to his son who now occupies the throne." He rode into Ham Heung on a mare with a foal and tying her to a willow tree outside the residence of the dreaded Tai Jo he also tied the colt at some distance from its dam. He entered and found himself in the presence of the dreaded Tai Jo and before announcing his errand he said "Let His Venerable Majesty look out the window and witness the action of nature's strongest law. Behold the mare tied at a distance from its foal and behold how the colt calls for its dam and how she in turn pulls at the rope in her eagerness to go and help her offspring"—At that moment a rat ran along the beam over the speaker's head, followed by one of its young; but the little one slipped and was in the act of falling, when its mother, seeing the fall inevitable, clasped her legs about the little one and the two fell together, the mother receiving the shock of the fall. The messenger pointed to it and said "Again behold the law of nature, the parent risks everything, comfort, ease, life itself, for the sake of its offspring. Is it possible that the king's father, the illustrious Tai Jo, should show less solicitude for his son than the dumb brutes do for their offspring?"

The aged Monarch exclaimed, "I will go to my son." The messenger, delighted with the success of his mission, started on his homeward way but before he had gone far one of Tai Jo's attendants, who doubtless preferred the quiet of country life to the bustle of the capital, approached his master and said "This is only a trick on the part of the messenger to get you to return to Seoul. He has probably laid a wager that he can draw you out of your retreat." This aroused the temper of the old man and he ordered to pursue the messenger and execute him but added "Do not kill him unless you catch him this side the Heung Yong river. If he has crossed let him go." The executioner mounted and rode at breakneck speed. He neared the banks of the river. He saw a ferry boat about to push off. Shouting for it to wait he leaped in and there sat the man he was after. Drawing his sword he severed the messenger's head and rolled his body into the stream. Meanwhile the old Tai Jo was thinking the matter over and changed his mind once more. Within an hour he was on his way to Seoul to give whatever advice and help he could to his son and successor.

H. B. H.

## LITERARY DEPARTMENT.

THE "Quagga tracts" of three years ago originated in an idea of which this month has seen a further development. The Korean Religious Tract Society, taking advantage of an enthusiasm newly aroused among the native Christian community in respect of the royal birthday, has issued a special publication by way of programme to the mass meeting held upon that date. Its principal contents consist of six hymns, all of world-wide familiarity, the

last being a paraphrase of the national anthem, "America" or "God save the Queen." Few of those who sung or read these verses upon the occasion referred to could have understood their significance. To the ordinary Korean in fact, whether scholar or coolie, what can be expected to be the effect of such verses as these when encountered for the first time? Yet this meeting and this hymn mean much for this country and for the patriotism of her citizens, and the Society that has introduced such a custom and such a sentiment has surely drawn very near to the heart of the people. For those who know this people know that, man for man, they all love His Majesty, and round that affection must rally whatever is best and most stable of popular nationalism. As the printed expression of such things let us hail this tract as noteworthy. And let us hope that the royal birthday may regularly be celebrated by the Korean Religious Tract Society and others as a "special occasion" and that "America," or still better *Korea*, may continue to be sung by those who truly love their country and their King.

The summer months, altho barren in respect of new publications in Korean, have been fairly prolific in reprints. Foremost among these stands the third edition of 찬양가—not a reprint at all, but a thoroughly revised compilation from the whole field of the most recent Korean hymnology. That there are three hymn-books in active circulation among the churches, and that each of these is forced to issue in a new edition as often as every year or two, are facts which speak volumes concerning the capacity of church members and candidates to express their devotion in song.

A careful inspection of the volume under review brings out several interesting facts. In the first place, this volume, which remains in such demand among plain people, is not gotten up in the cheap, shoddy style that characterizes so many tracts over whose lack of sale according to expectations there is exclamation. Neither does an attempt seem to be made to increase its circulation by fixing a price far below the cost of producing it. For those whose privilege it is to expend thought over the problem of a wider circulation of Christianizing literature the moral may read—People can always find money for books that are prepared in an attractive form and which contain something they really want.

Again, there is noticeable a very great difference between the two styles in which the book is issued. Both are plainly from the same type and enjoyed in most regards the same conditions of execution. The Korean paper on which one is printed takes the impression evenly and clearly, forming in itself a bed than which nothing better could be desired. Apparently the pressman did not know that to secure an equally distinct impression upon the white paper selected for the second style a similarly yielding bed must be constructed. And he plainly did not understand the conditions of firm yet elastic bedding, perfectly even planing, thorough cleanliness, and firm, but gentle inking, which alone, in conjunction with a moderate pressure upon the lever, are capable of producing on such paper an impression both distinct and even without squeezing. Perhaps it is not well to set the standard too high. Half a loaf is no doubt always to be preferred to total abstinence. Yet one may justify himself in the opinion that the missionary ought to present in nothing a second rate example before the people he has come to benefit. High standards in mechanical work are not easily to be divorced from high standards in morality. And the belief is at least tenable that a man who finds a badly printed book offered him will judge its contents to be equally inexact. Poor, therefore, as may be the facilities for good work to be found at the Trilingual Press, one is apt to feel that a higher standard of execution is demanded by the above considerations, if by no others.



This volume contains a number of hymns newly written or translated, and among them it is pleasant to find an increasing number by native writers. The poet is by no means a newcomer in Korea, the versifier is. Foreign work can hardly form a model for composers in an oriental language. It is with interest, therefore, that we look to see what forms native hymn-writers naturally fall into. A careful examination affords little light upon such an enquiry. It leads rather to the belief that the native hymn-writer, he whose devotional thought spontaneously falls into rhythm, from whose heart the graceful melody of praise and prayer wells unsolicited, is yet to appear. The productions of Korean writers display the same stilted and unpolished phraseology as do the translations of foreigners. And not unnaturally. For all are revised by the "teacher," that indispensable aid, that destructive bane. And he is the only Christian who has as yet come near enough to the missionary to make even the attempt of expressing a thought in metre.

Yet Koreans love song—love the foreign music to which their hymns have been set. It is not too much, surely, to expect that the hearts of some among them will yet flow out into genuine song-language, and that the grandest products of our hymnology may come to be paralleled in their tongue. Meanwhile, it is well that they so love to sing, well that so many hymns have already been provided for them, well that "America" and others as noble exist to inspire by their ennobling music. All this, in view of the eastern poetical temperament, surely augurs much.

**인가귀도** is a treatise, not a tract. It professes to be a guide for those who would establish the family altar and direct the household in the way of life. It promises well for the homes of Korea that in two years time two thousand copies of this work have been diffused among them. A second edition is now published, improved in various respects over the previous one, but equally objectionable with other works recently printed in point of press-work.

This is the second publication this year printed in two "terms," a distinction not certainly to be rejoiced in.

**삼요록** too has just undergone its first reprinting. It appears now in a greatly improved form so far as the task of the editor is concerned. The running index found at the head of the page greatly facilitates reference and examination, and the spacing of words certainly makes it easier to read.

The spacing, however, might have been better done: frequently the interval between characters in the same word is quite equal to that between words. The framing and alignment in this book call for decided praise. In these respects it is a decided improvement over anything we have previously seen come from this press. But when we look at the inking, the uneven impression, the evidences of unclean type,—the appreciation of good work in other respects is apt to disappear wholly from our minds.

Observing these three works to have been printed upon an inferior quality of white paper, the question occurs whether this is a wise change from the manilla paper to which we have grown accustomed. Many, perhaps, will decide at once against it. Certainly its effect is not altogether satisfactory. Yet reflection shows that it is at least as much so as that of the other. Both are so thin as to "print through," neither having sufficient gloss to prevent the ink being freely absorbed. It becomes therefore a question of preference in color and of expense which shall be used. Among most of those who use the books there seems to be little choice in color; so that a better quality of white paper, one capable of "holding" the impression on both sides, would seem likely to give most general satisfaction.

**성경도설** is another book reprinted during the summer. Its general appearance is above the average in neatness, yet many small defects mar it. A picture-book without pictures is something of an anomaly, and that is what most copies turn out to be. Gratifying to one who loves simplicity is the fact that another reform is introduced here, a reform in names, by which scriptural names of place and person are made to conform to their original pronunciation instead of to that strange gibberish of Sinico-Korean which the scholars all profess to find easiest and none of them do. It is comforting indeed to find how many tongue-twisting sounds this change enables one to omit in reading this book, and how much stumbling and diversion of attention will thereby be saved to the semi-literate, its principal readers.

C. C. VINTON.

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## OFFICIAL GAZETTE.

1896.

(Compiled from THE INDEPENDENT).

Aug. 18th Edict Mo. 55. Law Courts will be established in the following places; Seoul, Chemulpo, Fusan, Kyeng Heung, and Chung Chong, N. and S., Chulla, N. and S., Kyeng Sang, Whang Hai, N. and S., Pyeng An, Kang Won, N. and S., Ham Kyeng, Ché Ju.

Aug. 19th. Overseers of the Construction and Repairs of Kyeng-Won-Kung (New Palace) Paik Eun Kiu, Kang Keun, Yi Hak Kiun, Yi In Wo, An Tai Won, Kim Kiu Hi.

*Edict*.—We left Our Palace already seven months ago. We feel sad when We think of the remains of Our beloved Queen so far away from Us. The Royal remains will be brought to the Kyeng Won Palace within two weeks.

Aug. 25th. The Minister of the Royal Household tendered his resignation, but it was not accepted.

Aug. 26th The Chief of Police, is appointed Grand Marshall of the Royal Funeral Procession.

His Majesty decides to move to the new Palace in Chong Dong and to remove the remains of Her Majesty to that Palace on Sept. 4th.

Sept. 4th. *Edict* No. 61. Rules and regulations to take the census of the country. (1) The number of houses and the population of the whole country shall be carefully and accurately made. (2) Ten houses will be a Division and a head citizen will be responsible for the behavior and welfare of his Division. (2) The five Districts in Seoul and other Magisterial Districts will take census of each District and report to the Governor of the Province. The Governors must make a summary report of all the Provinces to the Home Department which will make a complete report of the whole country to His Majesty at the end of May each year. (4) If any citizen should fail to register his or her name to the Census record through carelessness or indifference, punishment will be meted out according to the law provided for such cases. (5) If a head citizen fails to report for



his Division within the time allowed, he will be punished by the Magistrate. If the magistrate fails to report within the limited time, he will be punished by the Governor. If the Governor fails to make a report to the Home Department before the 1st day of May he will be punished by the Department. (6) The details of procedure in taking the census will be made known by the Minister of Home Affairs. (7) This takes effect from this day.

Departmental Order No. 8 (Home Department) Rules and regulations governing the methods of taking census. (1) The blank forms for recording the name, sex, age, occupations, parents, address, etc, will be furnished by the Department, and sent to the Governors of the provinces. Governors distribute them to the Magistrates, Magistrates to the Head Citizen of each Division, and the Head Citizen must supply each family with necessary number. (2) Each family shall have two sheets of the blank form and fill up the places on both sheets making one a duplicate of the other. The original copy be kept in the Magistracy and the duplicate be given to the family for future reference. (3) Either parents, brothers, children or grand children who live in a separate house, must have separate records, and not be entered in the same sheet. (4) Those who have not a house of his or her own, but live in some other person's house, his or her name be entered in the sheets of that family as a boarder. (5) Whenever a person desires to live in a separate house he or she must report the fact to the Magistracy and have the original records changed. (6) When a person changes his or her address this fact must be reported to the Magistracies of the Districts where he or she moves from and goes to. (7) In case of losing the records by accident the owner must report the fact to the Magistracy and get new records. (8) Whenever the head of a family dies, the heir or heiress report the matter to the Magistracy, and have the records changed in his or her name. (9) Construction or destruction of houses, death and birth in the family must be reported to the Magistracy and the original records changed according to the facts. (10) The articles Nos. 5, 6, 7, 8 and 9 are required to be executed as soon as possible, but never allow more than twenty days after the occurrence of the affairs. (11) Each Magistrate, after completing the census of his districts, must make a summary report to the Governor of the province. Each Governor, after completing the census of his province, must make a summary report to the Home Dep't. (12) Head Citizen of each Division must make a summary report of his Division, and the blank forms will be furnished by the Magistrate. (13) If a Division has not five houses this will be known as an incomplete Division, and will be under the supervision of the Head Citizen of the nearest Division. Whenever such incomplete Division shall have ten houses it becomes a full Division and will have a Head Citizen of its own. (14) Every report must have a duplicate copy. One be sent to Magistrate and the other be kept in that Division. (15) Whenever it becomes necessary to make a change in the original copy of the census, the head of the family must apply to the Head Citizen of the Division, who in turn applies to the Superintendent of the country. The latter requests the Magistrate of the District. (16) Each family must have a sign board in front of the house, stating clearly the No. of the house, No. of the Division, name and the occupation of the owner. (17) In case of a house changing hands, the name and occupation of the owner must be changed on the sign board, but the No. of the house or the No. of Division do not alter.

## NOTES AND COMMENTS.

A census is ordered.

His Majesty will build a new Palace in Chong Dong.

The Pai Chai College opened the fall term on September 16th with an unusually large attendance.

Dr. J. McLeavy Brown has a good grip on the treasury and in spite of opposition is accomplishing much.

The Embassy to Moscow returns *via* Siberia and is expected in Vladivostock the beginning of next month.

Furniture street is now in splendid condition and the good work of widening and repairing is still going on. Thank you Mr. Mayor, and every body else to whom thanks are due.

We had intended to devote some attention to the reports read at the annual meeting of the Methodist Mission but do not have space. No. of probationers reported 588, full members 230, total 818. The Trilingual Press printed 2,634,300 pages, English and Korean, during the year.

We understand that the Korean government has given a concession to a Russian company, with Mr. Jules Bryner at its head, to cut timber on the northern border along the Tumen river and on the island of Ul Leung off the eastern coast. The arrangement seems to be that the company shall pay the government a franchise or tax of twenty-five per cent of the net profits of the undertaking.

It is with much regret we learn that the Rev. S. F. Moore of the Northern Presbyterian Mission, is compelled on account of the prolonged illness of Mrs. Moore, to return to the United States. Mr. and Mrs. Moore came to Korea four years ago and their departure is a great loss to the Mission. We indulge the hope that the thorough change may prove beneficial to Mrs. Moore and that they may be able in the not distant future to return and resume the labors in which they are so much interested.

Koreans, at least the common people, are beginning to use the press. A man living in the western part of Seoul told us that the soldiers are taking upon themselves the unwarranted liberty of living on house taxes where they happen to be stationed. One naturally objects to this. He then said he had a letter written and if he was troubled again, "I will send it under my own name to THE INDEPENDENT"—a public appeal. We know nothing about the conduct of the soldiers, but our contemporary is to be congratulated on the hold it has on the popular heart.



The Annual public meeting of the members of the Korean Religious Tract Society will be held in the chapel of the Pai Chai School, Sunday Oct. 18th. This Society is doing a good work thro its tracts which are used extensively by all Christian workers. "Any person," we quote from the Constitution, "may become a contributing member by paying annually the sum of two dollars, or more, into its treasury." Every missionary, of course, will see to it that he is a regular member and for the benefit of others who may desire to assist in the good work this Society is doing, all that is needed is the information that the Rev. D. A. Bunker in this city is Acting-Treasurer.

The Rev. D. S. Spencer, Presiding Elder of the Nagoya district, Japan Conference, with his family visited Seoul this month. While with us he called together the Japanese Christians here and on Sunday Sep. 13, after administering the communion, organized the Company of believers into a Church. Rev. W. B. Scranton, Superintendent of Methodist Mission, was present and appointed I. Kobayashi, a Local Preacher, to have pastoral care of this new church. We have long felt there was a need for a Japanese church here and acknowledge our obligation to Mr. Spencer for his interest in and service to the Japanese Christians in our city. It would be well if the Christians in Chemulpo could be organized into a church and a regular service provided for them. We hope Mr. Spencer will present the claims of the Japanese Christians here to his Conference and be able to send us a well trained and spiritual preacher for these two places.

The loss of H. G. M. S. S. *Illis* off the Shantung Promontory on the night of July 23rd has caused profound grief in the East. The *Illis* was at Chemulpo in the Summer of 1894 and some of her marines were on guard at their Consulate here in Seoul. The brave men met on deck after the ship had broken in two and sang the *Flaggellied* of which the last stanza is:—

"Und treibt des wilden Sturms Gewalt  
Uns an ein Felsenriff  
Gleichviel in welcherlei Gestalt  
Gefahr droht unserm Schiff;  
Wir wanken und wir weichen nicht,  
Wir thun nach Seemans Brauch  
Getreu erfull'n wir unsre Pflicht  
Auch bis zum letzen Hauch,  
And rufen freudig sterbend aus  
Getreu bis in den tod:  
Der Kaiser und die Flaggehoch!  
Die Flagge schwarz, weiss und roth."

The changes that came in during the reform era are not always visible. Guilds and Government favoritism, to be explicit, were brushed away with one swoop. The yangban strut and inane aiding under the shoulder are returning to some extent, let us hope to make their "last appearance."

We had our attention called to another form a few days ago. We had occasion to have some wall repairs made and suggested the necessity of calling a mason. "What do you want to call a mason for, a coolie will do just as well at less than half the day's wages?" Was the reply. Then we were told that not only could any man who had skill enough to plaster engage in the work, but that the objector would be met with abuse; that even the tile layers' guild, probably one of the most exacting organizations in the land, could no longer keep men from laying tiles. In its palmy days this guild was most tyrannical. By means of government patronage it was enabled to charge exorbitant prices for ordinary labor. They were aristocratic, com-